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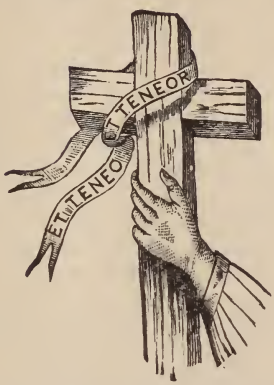
Woman's Work for Woman.



Vol. X. MARCH, 1880. No. 3.

Abroad.

MEXICO.

Mexico of to-day stands out in the political and moral world as some planet stands conspicuous among other planets and stars in the material heavens. As the conscientious astronomer turns his glass to these, not for the purpose of making a casual observation, but for such study as shall give man a better understanding of the laws which govern the physical universe, so we should give to Mexico more than a passing glance, remembering that God's laws by which He governs the moral world are just as unchanging as are those which enable the astronomer to calculate with mathematical certainty transits, eclipses, and the revolution of planets.

A few questions, put and answered, may perhaps centralize the interest of the reader, and lead some to ask and answer for themselves the suggested question, "Is the Presbyterian Church giving to Mexican missions the sympathy and support which even a broad construction of the Saviour's precept, 'Thou shalt love thy neighbor as thyself,' demands?"

First. Why do we send missionaries to Mexico?

Second. Have the labors of these missionaries been so blessed that the church is reasonably encouraged to continue and enlarge them?

Third. In what line and to what extent is the responsibility of the Presbyterian Church increased by the success of the past?

Fourth. What is the scope and what are the fruits of woman's work for Mexican women and children?

We send missionaries to Mexico because we have something to give her people which they have not; something which they need, without which they are as surely lost as are any heathen people on the face of the earth. Do we believe this? Is there not a lurking idea in our minds that a country which has a form of Christianity—a religion which recognizes the true God and the atonement of Jesus Christ—must somehow stand a better chance for salvation than those in other lands who "fall down to stocks and stones," knowing nothing of the great plan of redemption? But has Roman Catholic Mexico anything more or better than a "form"? When a church gives her children a Christianity which consists mainly of an elevation of the senses over conscience, and nurses them into contentment with an endless round of mysteries, symbols, laws, and observances; when it denies them an open Bible, and feeds the hungry soul on incense, music, and pictures; when penance is substituted for penitence, and infallibility in a pope taught rather than the great doctrine of God's sovereignty, as we have learned it; when ignorance chains the mind, and superstition the heart, so that total moral darkness is the result,—is not the fact established beyond a doubt, that the condition of that people, even though they call themselves a Christian people, is one of spiritual death?

How may the chains, riveted by Rome's *ex cathedra*, be broken, so that an emancipated people can be set free—free in the kingdoms of the world—free in the spiritual kingdom of Christ? for neither political nor spiritual freedom can come to a nation kept in by the leading strings of the Romish Church. History proves this. Look, and you will find that no people are ripe for liberty of the lower or higher kind till they shake off the shackles of the papacy. Believing this, how blind would the Protestant Church be to her high privilege, to the duty which her open Bible enjoins, did she not stretch out her hand to this near neighbor, and give her that which, if accepted, will bring, sooner than anything else, the blessings of a free government, and that greatest of blessings, a free, pure, elevating gospel. We send missionaries to Mexico, then, for the same reason that we send them to India, Japan, or the isles of the sea. Her nine and one-third millions of people have souls for which Christ died, and we cannot read and apply His last command, "Go ye into all the world," without recognizing the obligation we are under, to "preach the gospel" to those "near at hand" as well as those "afar off." If Mexico is saved it must be through the efforts of Protestant America. Rec-

ognizing this fact, the eye of more than one denomination had turned watchfully for years toward this country, before the way was opened for those who would go in and possess the land for Christ. In "the fullness of time" the door opened, and the standard of Protestant religion was planted in Monterey.

We turn to our second question—to inquire into the mission history of Mexico to see if in the results of the past we have good ground for hope for the future. It will be remembered that the history of Protestant missions in Mexico began in 1860, when the government proclaimed religious freedom. Until then Protestant Christianity in any form had been prohibited. But before this Miss Rankin had established herself at Brownsville, Texas, just opposite Matamoras, where she waited God's time for the answer to her prayers for Mexico. It was on the red path of war that the Bible and religious tracts were smuggled through the lines, preceding the preacher and Bible agent, who followed soon after in the wake of the United States army. Then came agents of the British and American Bible societies, distributing large numbers of the Spanish Bible, and the leaven beginning to work, Miss Rankin seized the long-watched-and-prayed-for opportunity, crossed the river, and, in the name of the Lord, set up her banner in Monterey. This was in 1866, which may well stand as a red-letter year in the history of Mexican missions. For what this brave pioneer did in laying foundations on which others are now carrying up the superstructure, we refer you to "Twenty Years in Mexico." Little more can be attempted, in the space allotted to this paper, than to call attention to the historical setting of Mexican Missions, hoping that the facts which the setting holds will shine more brightly as it is held up.

Miss Rankin was followed in 1869 by Rev. H. C. Riley (now bishop), who went to Mexico in the employ of the American and Foreign Christian Union. The field of his labors was Mexico City. So ripe was Mexico for evangelistic work that a congregation was soon gathered and true converts won to Christ. It would seem as if the work of the Holy Spirit had extended itself without observation, and independently of what are called the means of grace, for without any direct preaching of the gospel, but under the faithful labors of a devoted layman, Dr. Prevost, lately of Philadelphia, now again in Mexico, Zacatecas became the centre of a work which led to the organization of a Protestant church. In the meantime Dr. Riley had severed his relations with the American and Foreign Christian Union, and espoused the cause of Episcopal missions, which were established in the city of Mexico about the time that the Presbyterian Church awoke to the fact that she too might have a share in the triumphs of the cross as it should be held up through her

hands in its simplicity and power, in contrast with the superstition which had degraded and robbed it of its true significance. This waking up was in the early childhood of The Woman's Foreign Missionary Society, and some who begin to feel old in the service remember how they were taken into the confidence of those in authority, as the Board of Missions deliberated whether the Presbyterian Church could afford to be blind any longer to the spiritual needs of so important a field. The result of this and other conferences was the decision to "go through the gates" and possess Mexico for Christ. Accordingly, in 1872, Mr. and Mrs. Pitkin, Mr. and Mrs. Phillips, Mr. and Mrs. Thomson, Mr. and Mrs. Hutchinson, and Miss Ellen Allen sailed for Mexico. This force scattered to various stations, Mexico City, Zacatecas, San Luis Potosi, and Cos. This was the advance guard of the Presbyterian host—a brave, undaunted company, who counted not their lives dear in so noble a cause. Almost simultaneously with this movement the Methodist Church was aroused to a sense of its responsibilities, and established a station in Mexico City in 1873. Since then the Southern Presbyterian Church has sent at least one missionary who labored at Matamoras, and the Friends are laboring in a quiet way at two or three points where the moral destitution is greatest, while the American Board cares for the western territory. It is on the success of these various missionary operations that we ground our hope for the future. We go back to Monterey to find Miss Rankin's work established and confirmed. It has passed through the hands of the American Board into those of the Presbyterian Board of Missions. A class of young men is being trained by Mr. Thomson for the ministry. Out-preaching stations are maintained, missionary tours made, and Protestant missions are making a decided impression on the popular mind. The number of communicants in Northern Mexico, as given in the last official report, is 586. The fruits of Episcopal seed sowing are encouragingly large, the number of communicants estimated at between 3000 and 4000. The same relative success has attended the labors of the Methodist Missionary Society, which reports, last year, 200 church members.

Turning to the work carried on by the Presbyterian Church in the Southern Mission, we find 62 churches and 3010 members reported last year; 7 schools have been established; a students' home opened, where native ministers are trained—from sixteen to twenty being supported each year. These and other encouraging facts bring us to the forced conclusion that a work which has borne such fruits in the past is worth propagating in the future—ten years of seed sowing in southern Mexican soil—ten thousand communicants gathered as the first fruits. Contrast this success with

that which attended the labors of Morrison in China, who waited seven years to baptize his first convert (secretly then), or with the twelve years patient waiting in Siam for the first ray of light to penetrate the darkness. Did space permit we would go on to show how reformation seems in some quarters to have begun its work in the old diseased body of Romanism itself. It is certainly a significant fact, that the Catholic Church has granted authority to certain agents to print and circulate in Mexico the New Testament in the Spanish language. This is so contrary to the policy of Rome that the quick reader of the signs of the times can but exclaim, "Surely God is leading our continental neighbors by His own right hand," and we may resolve anew to increase our efforts and double our contributions, that the work be not hindered.

And here we pause and consider what answer we shall make to our third question. In what line and to what extent is the responsibility of the Presbyterian Church increased by the successes of the past? It is a question of vital importance. An inventory helps a business man to understand how far he is safe in extending his operations along the line in which he has toiled, and we turn to the last Report of the Board of Foreign Missions for facts. We read, "Mr. Hutchinson's work in Mexico has now reached such dimensions that it becomes imperatively necessary to increase the missionary force." Success then brings *imperative* obligation! How has this been met? "Promptly," the reader answers, remembering that during the last year Mr. and Mrs. Phillips have been removed from Merida to strengthen the working force in Mexico City, and that Mr. and Mrs. Kiel are added to that force. This involves a corresponding increase in the appropriation of the Board to this field, therefore calls upon the church to supply this increase, and thus keep pace with the advance made necessary by the success of past efforts.

A year ago Mr. Hutchinson came to the States with such words of exhortation, encouragement, nay, with such magnificent plans and magnanimous offers, that it almost seemed as if one of the apostles of the early church had come back to us. He told us of the two churches of El Divino Salvador and San Pedro San Pablo, which had been bought in the interest of, and for the establishment of Presbyterian Missions in Mexico City. How proud we were to know that, as a denomination, we could point to such a missionary and such achievements! But perhaps it is not generally known that the first of these churches was a gift outright on the part of the very missionary who came to plead for men and means. It was his gift to the church; and if the recognition which is called out spontaneously, when gifts are received in the more limited circles of life, had been practically expressed, it would

have led the Presbyterian Church to rise in attestation of her gratitude, and say, "We will honor the man who so honors us." We fear the response lacked somewhat of this hearty, earnest spirit, as it appeared when translated into action, or rather non-action.

The other church referred to was purchased by the same missionary and held by him, in hope that the church would gladly take it from his hands and leave him the opportunity of using the funds thus invested in extending his chosen work.

The Board voted last fall to do this, and the Woman's Board of the Northwest and the Woman's Foreign Missionary Society agreed to pay yearly installments of the purchase-money to Mr. Hutchinson, until the church became the property of the Board. The work in Mexico City is so near our hearts, and so largely and peculiarly reaches and blesses the women there, that we were glad thus to aid in its advance and extension.

Turning finally to consider *woman's obligations* to Mexico, we find the scope of her work to be the schools, the day home in Mexico City, the homes of the women, the Sabbath-school, and the women's and girls' prayer meetings. The condition of Mexican women is deplorable. It is made so by the church under whose influence she has been reared. She has no Bible—no Sabbath; the sanctity of home is a forfeited blessing; truth, honesty, chastity, are minus quantities in her character; and she needs at the hand of Protestant Christian women sympathy, prayer, and help.

Through our missionaries we are endeavoring to reach her and lift her out of the ignorance, superstition, and vice which her mother church has wrapped her in. We can never forget—we want never to forget—that Mexico's Protestant pioneer was a woman. Woman's work for woman in Mexico had a beginning back of any organized movement, but, as a society, Philadelphia sent its first missionary Miss Ellen Allen, in 1872. She opened the first girls' school in Mexico City; a school which has increased in size and influence as it was carried on next by Miss Leason, whose zeal and untiring labor give emphasis to "brief toil, eternal rest," as we remember her early death, and still later, in the hands of its present teachers, Miss Mary G. Forbes and Miss L. A. H. Hennequin. During the last year this school, in two departments, English and Spanish, has been established in permanent quarters, where every convenience is secured necessary for its success. The showers of grace which fell upon our mission a year ago watered this garden, and as a result a goodly number from each department were added to the church.

Turn to Miss Forbes' and Miss Hennequin's letters, as given in the March number of *Woman's Work* a year ago, if you

would have your faith strengthened in this work. The day home, outlined by Miss Forbes, has become a fact and a blessing; a feature which must touch the tender spot in many a mother's heart, as she contrasts her own children in their security with the uncared-for little ones who are pushed out of the nest before they can fly. The social prayer meetings, women's and girls', as described by our missionaries, are a rebuke to the many tongue-tied Christian women who sit and kneel mute in similar meetings with us, for the record is, "Both women and girls gladly testify to their love for Christ, and join audibly in prayers of thanksgiving and supplication." In Monterey, Miss Abby Cochran, who was sent a year ago by the Woman's Presbyterian Board of Missions of the Northwest, has strengthened Mrs. Thomson's hands, and together they are conducting a school which is giving new and unmistakable signs of life. The number of applicants is so large that they have ordered 48 new desks. For a good description of Monterey turn to the letter which will be found in the Department of the Northwest in this magazine. Miss Mary Cochran is now on the way to join her sister in her work. The father accompanied the daughter Abby to San Antonio; Mary he hopes to settle in Monterey. Who can read the testimony which the mother of these sisters gives without a quickened pulse and a moistened eye? "I could not say I gave the first joyfully, but I *can* say, *I now give both joyfully.*" How many of His loved ones are called once, twice, before they follow joyfully? That woman's heart ever goes with woman's hand in the prosecution of every precious work for the Master is proved by the history of woman's labors in Mexico. The scope of our work, and its fruits, may be greatly enlarged and increased, but the record is an honorable one. Let us see to it that it is never tarnished through lack of prayer, faith, co-operation, or self-sacrifice on our part.

If the questions started have been even imperfectly answered, may we not hope that the reader will revert to the suggested question and answer it herself to the Great Head of the church?—Is the Presbyterian Church—you a component part of that church—giving to Mexican missions the sympathy and support which even a broad construction of the Saviour's precept, "Thou shalt love thy neighbor as thyself," demands?

Missionaries under the care of the Woman's Foreign Missionary Societies and Boards of the Presbyterian Church:

SOUTHERN MISSION—MEXICO CITY.

Mrs. M. N. Hutchinson, Miss Mary G. Forbes, and Miss L. A. H. Hennequin, Woman's Foreign Missionary Society; Mrs. A. P. Keil, Mrs. Maxwell Phillips.

NORTHERN MISSION—MONTEREY.

Mrs. H. C. Thomson; Miss Abby Cochran and Miss Mary Cochran, Board of Northwest.

ZACATECAS.

Mrs. T. F. Wallace, Mrs. I. H. Polhemus.

LETTER FROM MISS FORBES.

SHORTLY after my arrival in Mexico, two years ago, some one sent me, anonymously, an extract from a Roman Catholic paper. It was a translation from an article in Spanish, and its key-note was: "What brings Protestant missionaries to Mexico?" Not long after, a friend, in a letter, urged me sometime to give the reasons why the gospel should be carried to those who are believers in the true God. I have often wondered since how many of the readers of *Woman's Work* were skeptical on the subject, and how many had honest doubts as to the need of Protestant teaching and preaching in Catholic countries. I would like to bring such doubters and skeptics to Mexico for a year—not as guests of the government, to see it in holiday attire, but as Christians, to see the workings of papacy here; I am sure they would feel that as a system it is as bad as paganism.

The writer of the article I have mentioned begins thus: "A longing for the salvation of souls tears the Catholic missionary away from his home, and everything gives way before so grand an object; sons leave their father's house, heirs relinquish the wealth that would be theirs, civilized men turn their backs upon the comforts of life and go forth to heathen lands to evangelize the poor inhabitants—because they know that *out of the church there is no salvation.*"

A longing for the salvation of souls tears the Protestant missionary away from his home, and leads him to give up friends and native land, because he knows that *out of Christ there* is no salvation. "If, like the Catholics," the article proceeds, "they (the Protestants) were to send their ministers to convert the Comanches and the Kickapoos, there would be some reason for such missions." Have the readers of *Woman's Work* ever read of Protestant missions to the Indians? "But they come to a place where they can enjoy the delights of civilization; where they can rely upon the support of the government; where they can live in the bosom of their families, and with all the comforts of their own firesides. In place of coarse sackcloth, they wear fine linen, and sport white, perfumed kid gloves. The pilgrim's staff is replaced by them with the massive cane, or by the flexible, highly-polished walking-stick; and

instead of bringing the blessed Saviour in their hands, they bring their wives upon their arms; and instead of the rosary they bedeck themselves with costly gold watch-chains. If St. Paul or the apostles were to meet them, most assuredly it would never cross their minds that they saw missionaries before them." There is a book which says, "But thou when thou fastest anoint thy head, and wash thy face, that thou appear not unto men to fast."

Thanks be to God, the Protestant missionaries *do* enjoy the protection of the government in Mexico. In no other country, where the church sends its workers, do they need it so much. And it is this government which protects the lives of innocent people, which the Roman Catholic church hates. If that church had the power here it once had, the Protestant missionary would not long remain under the stigma of preaching in a country where his life was safe.

As to the dress of the missionaries, such criticisms are too puerile to be noticed, and it illy becomes a church whose system countenances such gross immorality among its clergy as Rome does, to fling a sarcasm at the God-sanctioned marriage relation.

Speaking of the Catholic missionaries, the article says: "There is an old man, a venerable old man, who, persecuted and imprisoned, blesses them, encourages them, and reminds them that outside of the Catholic Church there is no salvation. At the sound of his voice they forget all danger, they smile at persecution, and they long for martyrdom. This zeal is in keeping with their faith." The Protestant missionary hears the voice of the Ancient of Days coming down to him through the centuries, and saying, "Go ye, therefore, and teach all nations." And he goes, obedient to the command, resting on the promise, "Lo, I am with you alway, even unto the end of the world."

But leaving the sarcasms of enemies, let us weigh the arguments of friends. You say, "Why should we preach the gospel in Mexico to a people whose faith is founded on the Word of God?—a Christian nation." *Is* it founded on the Word of God, or on the interpretation of it by popes and councils as infallible? Now the great central truths of Christianity are, Christ, the Bible, and the Sabbath. Practically, in Mexico there is no Christ, no Bible, no Sabbath. When the Spanish conquerors arrived here they found a nation of idolaters; they forced them at the point of the sword to give up their ugly stone idols with unpronounceable names, but in their place they put the images of Christ and the Virgin, and innumerable saints. Here, as in other countries, with the progress of civilization and education, some minds have come to see the folly of such worship; but not two months ago the road to Guadaloupe was thronged with thousands of Indians on their way to do reverence to our Lady of Guadaloupe. A friend who went to the church

in the evening could hardly force her way through the groups of sleeping Indians, who were resting after their devotions. These deluded pilgrims cherish from year to year, as something sacred, the dust they gather on their shoes on the road to the Virgin's sanctuary. In years gone by they crawled the three miles on their knees, stopping every now and then at the shrine of some saint to cross themselves and recite a meaningless prayer—and to this very day the Indian girls perform the old, wild, fantastic dance with which they worshipped their heathen gods, in honor of the Virgin.

For thousands and thousands in this land, the lovely Christ of the Bible is completely hidden behind penances, and saints, and ceremonies. It is doubtful if they know as much of the gospel as the youngest child in our Sabbath-schools. But you may say there are thousands in our own land who know the name of Christ only as an oath—but does the Protestant church as a church visit with insult and abuse, and even persecute to the death, those who are willing to devote their lives to teaching them the sweetness of faith in Jesus? Rome does not want the simple gospel taught to the poor. Christ's own words spoken to the unlearned in Palestine must not be spoken to the unlearned in Mexico for fear they should be misled. God's Spirit cannot be trusted to be the interpreter of His own Word. Pope and council must say, "thus saith the church," before the hungry soul, seeking for God's truth in God's book, can be sure that he has found it. Can you Protestants who have made the Bible the lamp to your feet all the days of your life, especially you Sabbath-school teachers, who have learned to look on God's Word as a mine of richest, inexhaustible treasure, can you refuse your support and sympathy to the agencies which send and teach the Bible to this people?

Every religious paper which comes to us from home has its wail for the desecration of the Sabbath, or an appeal for the church to awake herself to its defence. Do you, Christian women, love the Sabbath? is the holy of the Lord a delight to you? do you believe that the very life of our beloved nation is bound up in the consecration of the Sabbath day? and can you look with indifference on a land where there is no Sabbath? can you feel that your responsibility to it ceases because it calls itself a Christian nation? Here the saints' days are counted by hundreds, and they are the holy days. In them thou shalt do no manner of work, says the church. Thou shalt go to church in the morning, and thou mayest carouse and get drunk the rest of the day, but if thy family are starving thou must not work. But on the Sabbath, factories and foundries and shops are open. If any conscientious Christian should say he would not work on the Sabbath day, he must lose his place. It is not St. John's or St. Cecilia's day—it is only the Lord's day. In

the light of these facts does it not seem to you that this nation need the gospel preached to them as much as the idol-worshippers of China and India, or the followers of the False Prophet? Those who in all sincerity are seeking salvation need to be led directly to Christ, and to know that He is longing to pardon the sinner, and that the sinner needs no virgin, no saint to plead for him; his *need* is his plea, and it was that which brought the Saviour to earth. Those who, living and continuing in sin, hoping to buy pardon with money or penances, need to know that the soul that sinneth shall die, continuing in sin, and that salvation is not to be bought. All need the teaching and study of God's Word to show them what is holy living—they need to be taught to pray in their own language and from their own hearts—they need to know the joy of "speaking to the Lord in psalms, and hymns, and spiritual songs." But there are other facts, and from time to time you hear them, that show that God Himself has sent Protestant missionaries to Mexico —for He has owned and blessed their work abundantly.

MEXICO CITY, *Jan.* 10, 1880.

NEWS FROM THE FIELD.

MISS NASSAU, KANGWE, WEST AFRICA.

EVERY month, when the two precious messengers from many lands, the *Woman's Work for Woman* and *Children's Work for Children*, come to me, I feel reproached that while I receive so much enjoyment from them, I contribute so little to their composition; so, with the thought fresh in my mind, and while at this noon hour I am waiting for my class, I will try to entertain some of your readers—perhaps the little ones—with a description of a morning in Ogove Mission.

About a month since I began to put into practice a plan which had been in my mind for some months. Though my brother offered me the use of his large, beautiful boat, the "Nellie Howard," I wanted my own graceful little "Evangeline." Well, when my failing strength compelled me to leave Benita, it was suggested that I leave my boat for the use of Miss Dewsnap. When she left Benita I recalled my messenger bird, and she came up the Ogove, transported by one of the leading steamers of the river. Now I have her, and with the last remaining of my Bolondo class of candidates, D. Livingston Petige, I go out on the river every Wednesday morning, ostensibly to see the women and do them good. But we generally see more men than women, for these last spend much time in their plantations, distant from the towns.

Within the last six months, numbers of Fangwe people have come from the interior, and though opposed by the tribes in this

part of the river, they have bravely persisted in "sitting down" in what appeared to them a region of wonderful light and wealth, because of the house, and the more wonderful "God's house," situated on the top of a high mountain.

So this morning we went thither, Petige and I. A sand-bank, nearly a quarter of a mile wide, lay on the river side towards these Fangwe, or Pangwe, towns. We therefore left the boat with two Galma boys in it, and took the Akĕlĕ with us to interpret, as the Fangwe understand the Akĕlĕ language. Of course we were seen approaching, and a loud buzzing noise reached us over the sand. The clamor of voices increased. Evidently the crowds were much excited. Last week we found only a few in the huts, all the rest working in the plantations. We told them to call all the people for this week, and I think that they must have called all, for if there are more than we saw, there is a wondrous crowd for this part of Africa. The Akĕlĕ boys went on to tell them that their friend the white woman was coming to speak to them about God.

A very noisy, but it seemed gratified, welcome awaited us as we approached the town. But if you had been there you would have said, "Here are the people, but where are the towns?" That is true. But just come and see how the human race can live for days and weeks together. A few poles are stuck in the ground, the long fronds of the ever-present and useful palm-tree are laced over them, regardless of rather wide interstices. The roof is formed in the same way. Inside of this hasty structure are the beds or seats, formed by some six or eight split logs, with the flat side laid on a transverse stick at each end. You will think not a very smooth bed. A fire kept burning all night keeps the occupants of these booths warm.

As this was my third visit to this town, I of course knew some individuals, and was politely conducted among and around their booths until they found a suitable place. Then a chest was brought, and I seated myself and my little girl on it, while Petige and the boys stood near me. Oh, such eager, wondering eyes, and such a crowd! In order to have a better view, two young Fangwes climbed a tree just in front of me, and remained comfortably perched there during the interview.

When they had subsided a little, but not enough for talking, we began to sing. I suggested to the boys to sing loud. The singing of two hymns had the desired effect of winning attention.

There was little need of my talking, for my earnest pupil and candidate could not keep his words back,—they fairly overflowed,—though he could not make himself well understood by all, for he was a Kambe speaking Mpongwĕ, with an Akĕlĕ interpreter, to a Fangwe audience. Well it is that soul-saving truths are so clearly simple,

have such wonderful unity, or they would never filtrate in united channels through four such transmissions. But thanks to Him who blesses the feeblest effort, they understood enough to misunderstand and ask questions, which, being answered, set them right.

Some of the audience from the adjoining Fangwe plantation begged that I would visit them, which we did on returning. After we had spoken God's message to them, we urged that they would become more civilized in the new towns they were building, to make better houses, imitating the mission way of constructing native houses, and especially sending their boys and girls to the mission school. All these propositions met with their favor.

These people exhibit considerable skill in the swords, knives, hand-spades, baskets, and wooden spoons which they make. They wished us to come again next week, and I will stencil large letters for them, and see how they succeed with the first steps in book learning.

It was nearly noon as the "Evangeline" touched the foot of Kángwĕ Hill, and I felt very grateful that to me had been given "one more day's work for Jesus."

REV. J. F. ULLMAN, ETAWAH, INDIA.

It was decided at our annual meeting that Misses Perley and Hutchinson are to be stationed at Mynpurie, in the Louisa Lowrie Home. They will be joined there by Miss Walsh, from Woodstock, who, with her experience in this country, will be a great help to them. Mr. and Mrs. Seeley have been appointed to Futtehgurh, in the place of Mr. and Mrs. Tracy, who will be going home. Mrs. Lucas, of the same station, also expects to go home. Mr. and Mrs. Wherry, and Mr. and Mrs. F. J. Newton, and the remaining young ladies of their party, are going to the upper mission. Misses Seeley and Griffith go to Woodstock. Mr. and Mrs. Holcomb are obliged to go home on account of ill health, and it is likely that Mr. and Mrs. Alexander will take their place. This depends upon whether Mr. and Mrs. Ewing take their place at Mynpurie.

Now that I am growing old, I am obliged to spend the hot and rainy season in the hills. Humanly speaking, my life depends upon it, the doctor says. I am very thankful to the Lord that during my absence from Etawah I have, besides a native pastor and other native assistants, also strong and faithful Miss Belz to do the work there, which I direct from the hills.

We have just passed through a season of dreadful sickness, a kind of malarial fever, which, like a huge wave, has passed over India. It is true that the months following the rains, September and October, are fever months every year, but never during my whole life in India have I seen anything like it. There has been

great mortality in consequence. But now the cold season, the season of health, has set in. We have had frost and a little ice.

MISS DICKSON, YANKTON AGENCY, D. T.

IN THE WOODS.

I am alone, as indeed I have been most of the time since I last wrote you. I have had six different girls. The last ran off because they were afraid to stay, so they said. I do not wonder much at that, for the boys did all they could to frighten them. I soon found that it would be a difficult matter to keep girls here and not have them entirely spoiled by outside influence. You know I had to have the girls and entertain all my visitors in the one room. I have come to the conclusion that, all things considered, it will be as well for me to be without girls this winter. I am very sorry, for I did so much want to help some of them; and I cannot yet give up the hope of some time in the future having some of these girls directly under my influence.

I mentioned in my last letter that I would not allow the larger boys to come to school; but they begged me to let them come, and promised so many things, that I consented to try them. But it was worse than ever. They would neither study themselves nor allow the girls to do so. I told them that I had taken them back because they had promised to be obedient; but they had broken their word, and now I could not allow them to come again. Then it seemed that my trouble had only begun. In every possible way they annoyed me, and for two or three weeks I was utterly heart-sick, and was almost afraid that I would not be able to brave it out. I will tell you of one day. After calling school, and just in the midst of the opening exercises, they closed the shutters. I opened them, and again they closed them; and so for several times. At last I took the girls into my room, and in a very short time they closed these shutters also; so I lighted my lamp, and when they found that they could do no more, they fell to pounding on the house and windows, besides carrying my wood and strewing it along the road. Oh, how lonely I felt! And I thought that if I had some one to talk to, it would seem easier. I cried to the Lord for help, and He did help me, as I knew He would, for when has He ever failed? And now to-night I feel encouraged, and the way looks brighter ahead. I had to fight hard for possession, but I think I have gained a hold, and I feel very much stronger and more courageous than I did several weeks ago. I know that it is because you have all been praying for me. I have not a particle of fear, which seems to be a wonder to most of my friends. I have often felt that Deut. xxxi. 6 was written for me. What a comfort that and other precious promises have been!

At Home.

A VIEW FROM THE HEIGHTS.

Have you ever climbed to some mountain top, from which you could gain a bird's-eye view of the country for miles around, when the villages looked like little groups of toy buildings, and the well-fenced fields like the miniature farms that you played with in your childhood? How naturally each point took its proper position, and the map impressed upon your mind at a single glance was worth more than all your previous studies and conjectures of that region.

Even so, while in the world, and performing the duties that lie close at hand, must we rise above the world, with its engrossing cares and fascinating pleasures. We must mount on the wings of faith and prayer, so near the Throne that the whole world lying in wickedness shall come within our range of vision. The Christian who reaches that point will not from it go down to fence in his little hamlet, and refuse to look beyond the palings. He cannot but take a wider view of the world which his Saviour came to redeem.

And thus would we have every Christian woman look at this work of foreign missions. Consider some reasons for so doing.

We belong to a generation which now owns and rules this world, as far as ownership and rulership are entrusted to man. It is an exceedingly busy generation. The complicated machinery of governments is reared, and the struggle of the individual goes on, that the human beings of the present may live, as far as possible, in comfort and peace. To this end highways for commerce have been opened all over the earth, and the deficiency of one country is made up from the abundance of another. America has long brought her tea from the opposite side of the globe, and the lack of bread in England now is supplied from the vast wheat-fields of our Western States. This is the policy which the men of the world have pursued since the days of Solomon, and yet there are many modern Christians who would withhold the Bread of Life from the starving

souls of heathendom because there are still those at home who will not accept it! Surely "the children of this world are in their generation wiser than the children of light."

The generation to which we belong, and with which we shall enter the unseen world, lays a heavy responsibility upon every follower of Christ. When He says, "All things are yours," and places in our hands the commission to make disciples of all nations, are we not fully equipped for His service? Have we not the abundance exactly suited to supply the want of many a soul? And can we be guiltless if we withhold aught from one soul, wherever it may be found?

Many of us have stood upon the mountain top of prayer and privilege during these first weeks of the new year, and let us thank God that the view from thence is a brighter and better one than that which lay before us a year ago. More points are now gleaming in the sunshine, more land is under cultivation. Joy has tuned the harps of heaven many times since then over sinners saved from heathen lands, and the triumphs of the gospel have been to a certain extent visible to our mortal sight. The direct work of our missionaries, and the indirect work of many of our readers, and the prayers of both, have not been in vain. There have been offerings from full hearts and sometimes scanty purses, which God has used for His glory just where and when they were needed. We see some of the fruitage, it matters little whose hand was used to prepare the soil or drop the seed.

We are too apt to think only of the great work yet to be done, and of the discouragements which have come and will come. Let us not forget also to rejoice over what our God hath already wrought. Yes, let us "rejoice alway" in our work for the Master, for the time will surely come when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"According to Thy faithful word,
O Master, be it unto me!
Oh, take the heart I could not give
Without Thy strength-bestowing call;
In Thee and for Thee, let me live,
For I am nothing, Thou art all."

ANGEL-STRENGTHENED.

I was faint 'neath the weight of my burden,
I was groping wearily on,
When a quaint old story cheered me,
Like an angel benison.

The story of Juan de Dios,
A soldier with many a scar,
Whose name in Castile and Granada
Still shines with the light of a star.

Maimed and broken and shattered,
For him were the battles o'er;
So he begged his way to the threshold
Of his peasant father's door.

Father and mother were folded
In the peace of the happy sleep;
There was no one to welcome the soldier,
There were none o'er his wounds to weep.

Did he sink in desponding sorrow?
Did he moan at his evil fate?
Nay; he sought over lane and highway
For the lost and the desolate.

He built him a little shelter,
And there at the fall of day,
He set a lamp in the window
For feet that had gone astray.

Out of his life of conflict,
Out of his strife with sin,
Had blossomed a sweet compassion,
That was fain the lost to win.

Once, wearily through the darkness
He toiled; his load was great,
And he faltered, ready to perish
At the latch of his own low gate,

When swiftly a mighty angel,
Clothed in a splendor of light,
Swept down on golden pinions,
Cleaving the gloom of the night,

Lifted the little latchet,
Bore the man and his burden in
The tale hath a silvery cadence,
'Mid the great world's jar and din.

If an angel to Juan de Dios
Were sent by the love divine,
Shall the same love fail of sending
When the trouble is yours and mine?

—Margaret E. Sangster.

DISSEMINATION OF MISSIONARY INTELLIGENCE.

From a very suggestive paper which was read at a meeting of the Geneva Presbyterial Society, last September, we take the following extracts:—

"We read in the 3d chapter of Nehemiah, that in building the wall of Jerusalem, each built over against his own house. So it seems to me that, as Christian women, the place for each to begin is in her own family, placing before them the missionary literature of the day, beginning with the children. If we have no children, take, read, and give a magazine to those whose parents cannot, or do not, take it for them. Perhaps through the children the parents, the mothers especially, may become interested. . . .

"A missionary library for old and young, in the societies, is a great educator. Have a librarian who will see that the books are taken and returned, that they are kept nicely covered, numbered, and made attractive. Talk about them after reading, as we talk about the news of the day, and so interest the children. Let this work form a part of their lives. . . . After the books are read, send them off to other fields, the marking and notes in them will show that they have been appreciated. And our magazines, as fast as we read them, let us send them out and keep them in circulation. It is a little trouble, to be sure, or rather, it takes some time, and sometimes postage, but it pays in the right way.

"Our plan for circulating the magazines in the society is this: The secretary, in November, visits every family in the congregation, as far as possible, with a copy of each. The result is that we take sixty copies in the society. This is not as many as we ought to take, but we hope, year by year, to increase. We have another plan for those who really cannot take the magazines. Each lady gives ten cents for this purpose, and the sum total procures several copies of *Woman's Work* and of *Children's Work*. Almost any lady can give ten cents, when perhaps she could not give sixty. We must make a business of this, as of every thing else. Some one person, or more than one, should be selected in every society to attend to it in season, before the attractive secular papers and magazines are subscribed for. This requires work, but what do we pledge when we take upon ourselves our covenant vows? Ourselves, our time, our *all*. Our Saviour, who gave all for us, should receive nothing less in return. If we do this work, we may leave some things undone for ourselves, but when the end shall come we will be better satisfied. We want to make ourselves comely and our homes attractive, but there is a limit beyond which, if we go, we are fearfully responsible."

PRAY SPECIFICALLY.

One of the missionaries of the American Board, writing recently in the heat of labor among the heathen, pleads for the prayers of Christians, but says, "All praying for heathen lands in the lump, without taking pains to learn their condition, without knowing something of those who are in the thick of the fight, is a style of praying that I, for one, don't thank anybody for." Is there not reason for this outspoken protest against much that is called praying for the conversion of the world? There are missionary concerts in which one who simply listened to the prayers would know that there was a world, but would never know that there were in the world such empires as Turkey and India and Japan, needing the gospel.—*Missionary Herald.*

ANNUAL MEETING.

The Tenth Annual Meeting of the Woman's Foreign Missionary Society of the Presbyterian Church, will be held in the Seventh Church, Cincinnati, O., beginning on Wednesday, April 28, and continuing three days. It is hoped that as many auxiliaries and young people's societies as possible will send delegates to this meeting. A special feature of the meeting will be Young People's Work. The most favorable terms will be made with the railroads for the benefit of the delegates. Each auxiliary is requested to send one delegate, and where there are young people's societies, one also to represent these. All are requested to report the names of delegates to Mrs. J. P. E. Kumler, 495 Court St., Cincinnati, *before* April 10.

Will the friends who send subscriptions for *Children's Work* please read the terms carefully before making their collections?

NEW LIFE MEMBERS.

Bradford, Mrs. M. E.
Burrows, Mrs. Jennie G.
Converse, Mr. John H.
Coyle, Miss Emma
Dale, Mrs. Gerald F., Jr.
Gest, Mr. J. Marshall
Hunt, Mrs. E. R.
Lansing, Mrs. C.
Love, Miss Elizabeth
M'Nair, Mrs. Wm. D.
Sarver, Miss Mary
Slagle, Miss Anna
Spayd, Mrs. Henry E.
Staunton, Mrs. E. E. Ingham
Treadwell, Mrs. J. H.

NEW AUXILIARIES.

Hawley, Pa., Lackawanna Pres.
Massillon, O., Mahoning Pres.
Oak Hill, Young People's Branch.
Phila., Wharton St. Ch., Phila. Pres.
Portland, Pa., Upper Mt. Bethel Ch., Lehigh Pres.
Scott, Pa., Lackawanna Pres.

BANDS.

Black Lick, Pa., Cheerful Workers.
Caldwell, N. J., Clover Hill.
Clarion, Pa., Gleaners.
Collamer, O., Howard Circle.
Franklin, Pa., Cheerful Workers.
Madison, O., McBeth.
New Concord, O., Pleasant Hill.
Ostrander, O., Mursil.
Phila., W. Spruce St. Ch., Perseverance.
Warren, Pa., Cheerful Workers.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Jan. 1, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

ATHENS. — Beverly, Cheerful Givers, for Lapwai printing press, ... $7 50

BINGHAMTON.—Waverly Aux., for nat. tea., Kolapoor, . 80 00

BLAIRSVILLE.—Blairsville Aux., for sch'p, Oroomiah, $20, for Bogota (of which $17 41 for sch'p), $22 91, Mission school, for Bogota, $6 16, Children's Bd., for Miss'y, China, $24 76 ($73 83); Braddock's (Mrs. W. F. Kean, $10), $50; Ebensburg Aux., $28, Mt. Rill Bd., $22, for sch'p, Sidon ($50); Fairfield, $21; Greensburg Aux., for Indus. school, Ningpo, $50, sch'p, Sidon, $50 ($100); Latrobe Aux., $36, ... 330 83

BUTLER. — Clintonville Aux., $54 18; Mt. Nebo, $13 50; Sunbury, Y. L. Circle, $48 15; New Salem, $30, . 145 83

CARLISLE.—Carlisle, 1st Ch., Golden Chain Bd., for sch'p, Oroomiah, $28; Gettysburg, Miss S. M'Pherson, for Miss'y, India, $50; Harrisburg, Market Sq. Ch., Mrs. E. E. Haldeman, $50, Mrs. M. E. DeWitt, towards advance, $10 ($60); Pine St. Aux., for school, Allahabad, $70, S. S. classes of Miss S. A. Clarke and Mrs. T. T. Wierman, for sch'p, Sidon, $50 ($120); Mechanicsburg, Heart and Hand Workers, for house, Yankton, $32; Paxton Aux., $23, . . 313 00

CHESTER. — Downingtown S. S., for sch'p, Dehra, . 26 40

CHILLICOTHE.—Frankfort Aux., $5 01; Greenfield, $25; Hillsboro', $25; Washington, $10; Wilmington, $11 50, all for Miss'y, Indian Territory, . . . $76 51

CINCINNATI. — Cincinnati, 2d Ch. Aux., $50; 3d Ch., $40; 1st Ch., Walnut Hills Aux., $137 30, Jewel Seekers, thank-offer., $7 70 ($145); Cumminsville, $32; Glendale Aux., $60, Friends of Missions, sch'p, Dehra, $60 ($120); Montgomery, $16; Sharonville, $5; Wyoming Aux., for sch'p, Yokohama, $30, per King's Daughters, mite box of Ross Clarke, dec'd, for Mexico, $6 ($36), 444 00

CLARION. — Pisgah Aux., B. R., Chefoo, and L. M., $40; Tionesta Aux., $10, .

CLEVELAND. — Cleveland, 1st Ch. Aux., $176 55; South Ch., $4 75; Case Ave. Ch., $76 66; Parma, $4 75, Gleaners, $2 12 ($6 87); Rome, $1 37, Miss. Bd., 88 cts. ($2 25), ($267 08, for Miss'y, Woodstock); 1st Ch., Little Rill Bd., for sch'p, Sidon, $57 27; Collamer, Howard Bd., maps for sch., Tokio, $10, . . 334 35

COLUMBUS. — Columbus, 1st Ch. Aux., for Miss'y, Syria, $50; 2d Ch. Aux., for same, $42; Mt. Sterling Aux., for zenana visitor, India, $6, . 98 00

DAYTON. — College Corner Aux., $6; Fletcher, $5; Oxford, $30; Springfield, 2d Ch. Aux., for two schools, Saharanpur, $40; Troy Aux., for Mexico, $40, . 121 00

ELIZABETH. — Lamington Aux., $21 65; Metuchen, "an individual contribution," for Tripoli building, and two L. M's., $50; Plainfield Aux., for Miss'y,

Brazil, $154 49, for decennial thank-off., $100, Mrs. L. M. Myers, part of decennial thank-off., $50 ($304 49), . $376 14

ERIE.—Erie, Chestnut St. Ch., 5 00

GENESEE.—Le Roy Aux., for L. M., ... 30 00

HUDSON. — Florida, Gleaners, for sch'p, Mynpurie, . . 30 00

HUNTINGDON. — Altoona, 1st Ch. Aux., $40; Bald Eagle Aux., for Kolapoor, $10; Bellefonte Aux., $33 70, Loving Bd., $8 ($41 70); Colerain Forge, S. S., for sch'p, Sidon, $52 32; Duncansville Aux., $30; Huntingdon Aux., for Miss'y, Ningpo, $50, for Africa, 50 cts., Rawal Pindi, $1, general fund, $91, Stewart Circle, for Miss'y, Ningpo, $8 42 ($150 92); Lewistown Aux., for Miss'y, Ningpo, $22 81, a friend, $10 ($32 81); Logan's Valley Aux., $21; Mifflintown Aux., $28 72; Milroy, for Miss'y, Ningpo, $24; Pine Grove Mills Aux., $25; Port Royal Aux., for Miss'y, Ningpo, $19 80; Spruce Creek Aux., $525 56; Williamsburg Aux., for school, Saharanpur, $50, . . 1047 21

JERSEY CITY. — West Hoboken, Workers, sch'p, Beirut, 50 00

KITTANNING. — Apollo Aux., $34 63, Hopeful Bd., $2 07, Faithful Workers, 80 cts. ($37 50), for Miss'y, India; Concord Aux., $21; Crooked Creek, $10; Elderton Aux., $11 75; Freeport Aux., for Miss'y, Siam, $37 50; Glade Run Aux., $34 50; Leechburg Aux., Miss'y, Siam, $25; Marion Aux., $52; Rural Valley ($30 for Miss'y, India), $36 25; West Lebanon ($60 for Miss'y, India), $80, . . 345 50

LACKAWANNA. — Franklin Aux. ($5 bequeathed by the late George Park), $19 67; Honesdale Aux., sch'ps, Beirut and Oroomiah, $43 58, Hopeful Workers, sch'p, Africa, $22 ($65 58); Langcliffe Aux., $10 50; Liberty Aux., $5; New Milford Aux., $10 92; Scranton, 1st Ch. (of which Mrs. Jos. Albright $25 for L. M.), for Miss'y, India, $75; 2d Ch. Aux., $23 82; Dickson S. S. and Mrs. W. H. Richmond, for sch'p, Allahabad, $13 75; Shickshinny Aux., $11 11; Susquehanna Aux., for sch'p, Tokio, $4 41; Wilkesbarre, 1st Aux., for Miss'y, Ratnagiri, $50, . $289 76

[$50 from 1st Ch., Wilkesbarre, was omitted by mistake from receipts in Feb. *Woman's Work.*]

LEHIGH.—Allentown, 1st Ch., $18; Easton, 1st Ch. Aux., school, Bogota, $50; Hazleton Aux. ($5 74 Christmas money), $27 50; Mauch Chunk Aux., school, Syria, $13; Pottsville, 2d Ch. Aux., $15; Reading Aux., school, Syria, $50, ... 173 50

MAHONING.—Youngstown, 1st Ch. Aux., for Mexico, $48 75, Cheerful Workers, $50, ... 98 75

MARION.—Chesterville S. S., sch'p, Tungchow, $25 70; Milford Aux., $19, . . 44 70

NEWARK. — Caldwell, Clover Hill Bd., for work, Canton, 3 00

NEW BRUNSWICK.—Princeton, 2d Ch., Karwekkoh Bd., for sch'p, Ningpo, $13 55; Trenton, 1st Ch. Aux., for Miss'y, Japan, $225, Mrs. Henry W. Green, $100, Mrs. Caleb S. Green, $100, Mrs. Barker Gummere, $100, Miss Mary Armstrong, $100, decennial thank-offerings ($625); 4th Ch., Mrs. B. Van Syckel, decennial thank-off., $100; Prospect St. Ch. Aux., for two sch'ps, Sao Paulo, $30, Mrs. John T. Nixon, decennial thank-off., $100 ($130), . 868 55

NEWTON.—Belvidere, 1st Ch. Aux., $25, Infant school, for sch'p, Africa, $20 ($45); Blairstown Aux., for sch'p, Canton, $15; Hackettstown, N. J., "Cash," part of

decennial thank-off., $20; Phillipsburg Aux., for zenana visitor, Lahore, $100; Stewartsville Aux., for sch., Saharanpur, $25; S. A. S., for L. M., $25, . . . $230 00

NORTH RIVER. — Poughkeepsie Aux., ... 174 00

NORTHUMBERLAND. — Bloomsburg S. S., for nat. tea., Sidon, $52; Jersey Shore, Mrs. Ellen L. Gambles, decennial thank-off., $100; Lycoming Aux., for work, Lahore, $29 19; Williamsport, 1st Ch. S. S., for L. M., $25, ... 206 19

OTSEGO. — Cherry Valley, Miss C. Roseboom, $100, Mrs. S. M. Belcher, $100, decennial thank-offerings, . . . 200 00

PHILADELPHIA. — Calvary Ch., Otto Band, $25, Star of Bethlehem Bd., $25, Day Dawn Bd., $25, for Miss'y, Syria, and three L. M's., Mrs. Grace Brown, $100, Mrs. E. P. Wilson and Mrs. H. N. Paul, $100, decennial thank-offerings ($275); Old Pine St. Aux., for Miss'y, Gaboon, $350, S. S., for gen. fund, $76 26, Buds of Promise, for sch'p, Gaboon, $30, a member, "through gratitude," $25 ($481 26); South Ch., Cheerful Givers, for hospital, Persia, $20; Walnut St. Ch., Mrs. M'Cune's B. C., for scholar, Beirut, $10, . . 786 26

PHILADELPHIA CENTRAL. — Arch St. Aux., for zenana visitor, India, $150, S. S., sch'p, Dehra, $60 ($210); Cohocksink Aux., Miss'y, Saharanpur, $102 80; Green Hill S. S., for Miss'y, Gaboon, $175; North Ch. Aux., for school, Syria, $100, . 587 80

PHILADELPHIA NORTH. — Germantown, 1st Ch., Watchers, for Lapwai printing press, $100, Mrs. E. L. Linnard, *special*, $4 50 ($104 50); Providence Ch., Pastor's Aid Soc., $10, . 114 50

PITTSBURGH AND ALLEGHENY COM. — Allegheny, 1st Ch. Aux., for Persia and three L. M's., $75, Earnest Workers, for Africa, $50 ($125); North Ch. Aux., for Miss'y, Dehra, $80 06; 2d Ch. Aux., $15; Bellefield Aux. (for B. R., Mynpurie, $60), $79 75, a lady, for Loss, $10, Buds of Promise, sch'p, Allahabad, $15 ($104 75); Bethel S. S., $24 56; Pine Creek, $11; Pittsburgh, 1st Ch., Mrs. James Laughlin, decennial thank-off., $100; Central Ch. Aux., Miss'y, India, $60; 6th Ch. Aux., for Miss'y, Brazil, $100; Sewickley Aux., $25; Shady Side Aux., for Miss'y, India, $50, thank-off., $50 ($100), $745 37

[The contribution of Mrs. M. B. Hartrick, Monongahela City, in Feb. *Woman's Work*, should have been $10 instead of $5.]

REDSTONE. — Belle Vernon, Happy Bd., for hospital, Persia, $25, Lapwai printing press, $19 ($44); McKeesport, McBride Bd., for Miss'y, Persia, $50, hospital, Persia, $31 ($81); New Providence Aux., zenana work, Futtehgurh, $44 73, ... 169 73

ROCHESTER. — Geneseo, Central Ch., Mrs. B. Ayrault, decennial thank-off., $100; Sparta, 2d Ch. Aux., for sch'p, Dehra, $130, . . 230 00

SHENANGO. — Neshannock Aux., ... 114 22

[In Dec. *Woman's Work*, for 1st Ch., Newcastle, read 2d Ch., Newcastle.]

STEUBENVILLE. — Cross Creek Aux., $10; Beech Spring, $12 50; Richmond, $21 80 ($44 30), for Miss'y, California; Beech Spring, $7; Bethesda, $2, S. S., $5 ($7); Carrollton, 92 cts.; Corinth, $4; Madison, $2 90; New Harrisburg, $1 58; Oak Ridge, $10; Steubenville, 1st Ch., $4 25; Wellsville, $22 25; Yellow Creek, $18 26 ($78 16), for Miss'y, Lapwai, ... 122 46

SYRACUSE. — Onondaga Valley Aux., $18; Skaneateles Aux., $32 19, Sunbeam Bd., sch'p, Dehra, $60 ($92 19), . $110 19

WASHINGTON. — Allen Grove Aux., for Beirut Sem., $25; Cross Creek, for Miss'y, Persia, $50; Forks of Wheeling, for Miss'y, Tungchow, $35; Lower Ten Mile, for B. R., Canton, $25; Pigeon Creek Aux., $38; Upper Buffalo, Miss'y, Tungchow, $31 25; Washington, 1st Ch. Aux., Miss'y, India, $81, Cornes Bd., three sch'ps, Mynpurie, $25, June Rose Buds, two sch'ps, Shanghai, $31 70 ($137 70); West Alexander, Hold the Fort Band, for Miss'y, Tungchow, $19; West Union Aux., for trav. exp. of Miss'y, $20; Wheeling, 1st Ch. Aux., $194 70, Band of Hope, $31 75, for Miss'y, Siam, Cherith Bd., sch'p, Dehra, $30 ($256 45), 637 40

WEST CHESTER.—Thompsonville, 1st Ch. S. S., for sch'p, Dehra, . . . 60 00

WESTMINSTER. — Bellevue Aux., for sch., Saharanpur, $50; Lancaster Aux., $100; Little Britain Aux., $35; Pequea Aux., $50 ($185), for Miss'y, Lapwai; Union Aux., for nat. tea., Lahore, $33; Wrightsville Aux., $20 42, ... 288 42

WOOSTER.—Wooster, 1st Ch. Aux., ... 35 00

ZANESVILLE.—Fredericktown Aux., $25; Martinsburg, $38 30; Newark Aux., two churches, for two sch'ps, Sidon, $90; Pataskala, $14 52; Zanesville, 1st and Putnam Aux., $35 04, . 202 86

LEGACIES.—Hamilton, O., Mrs. Margaret McKee Falconer, $1000; Elder's Ridge, Pa., Miss Julia M. Elder, $23; Interest on Lapsley legacy, $50, . . 1,073 00

FAMINE SUFFERERS, PERSIA.—Allegheny County, Pa., Mr. and Mrs. J. Wible, $1; Blairsville, Pa., A few Friends, $15; Brandywine Manor, Mr. John Weber, $20; Chester Valley, Pa., Anon., $1; Cincinnati, O., Mrs. H. Norton, $5, Mrs. Geo. Kinney, $2, Mrs. C. Bates, $1, Mrs. Z. M. Humphrey, $2; Bucks Co., Pa., W. M. McInstry, $4; Colerain Forge, Pa., Miss C. W. Stewart, $25; Columbia, Pa., B., $5; Chambersburg, Pa., C., $2 40; Dunbar, Pa., Anon., $2; Danville, Pa., A Friend, $5; Erie, Pa., Miss L. G. Sandford, 60 cts.; Frazeysburg, O., M. C. O., $5; Friends in Massachusetts, per Miss M. S. Rice, $25; Frederick, Md., S. H. Brown, $50, Frederick, $2, Charles M. Miller, $1; French Grove, Ill., Ch., $18, Ladies' Soc., $32; Geneseo, N. Y., Central Ch. Aux., $20; Germantown, Pa., T. B., $15, Anon., $5; Graysville, Pa., M. A. Kelly, $2; Harbourton, N. J., Mary P. Hart, $1; Johnstown, Pa., Aux. Soc., $30; Kittanning, Pa., Mrs. H. B. Ralston, $10; Laurel Hill, Pa., David Sherrerd, $5, Rev. R. R. Gailey, $2; Lexington, Mo., Fannie and Maggie Benton, $4; Lima Centre, Wis., Rev. I. L. Caton and mother, $2; Marietta, O., Friends, per Mrs. S. A. Newton, $38; Middle Creek Ch., S. Craig, $5; Mitchell's Mills, Pa., E. V. Neill, $1; Mountain Park, Pa., M. A. Lee, $5; New Brighton, Pa., Mrs. M. E. Palmer, $5; New Cumberland Aux., W. Va., $50; Olivet Aux., Washington Prcs., $5; Philadelphia, J. K. M., $2, H. H. S., 50 cts., Rev. J. W. Dulles, D.D., $5, Rev. J. W. Dulles, Jr., $5, Miss E. M. Grant, $2, C. G., $10; Mrs. I. B., $5, J. S., $5, J. M. T., $2; Pittsburgh, Pa., M. C. Brooks, $25; Pittsfield, Pa., E. J. Davies, $5; Princeton, N. J., Anon., $1; Potsdam,

N. Y., Pres. Ch., $43; Rochester, N. Y., A Friend, $1; St. Charles, Iowa, W. S. Brown, $5, S. M., $10; Saltsburg, Pa., Aux., $50; Uniontown, Pa., Wm. Curstead, $2 50; A Friend in Virginia, $1; West Alexander, Pa., Mrs. Jane Davidson, $5, . . . $614 00

Miscellaneous. — Andover, Ill., Miss Ida N. Woolsey, "Missionary Nest," $6 40; Belvidere, N. J., A Friend, decennial thank-off., $100; Benwood, West Va., Jas. H. Brainerd, 70 cts.; Blairstown, N. J., M. G., decennial thank-off. (part payment), $50; Carlinsville, Ill., Mrs. M. G. Noyes, 35 cts.; Cape Vincent, N. Y., Mrs. A. Rogers, 40 cts.; Chambersburg, Pa., Miss H. L. Dexter, for Miss'y, Woodstock, $5; Clevcland, N. Y., Mrs. McDonald, hospital, Persia, $1; Chester Valley, Pa., Mrs. C. Worthington, $5; Constantia, N. Y., Leila Dolbey, sale of knitted dish cloths, for hospital, Persia, $1 20; Coultersville, Pa., Miss M. Porter, $4 90; Cranford, N. J., C., $1; Elizabeth, N. J., Miss Helen I. Kittle, decennial thank-off., $100; Farmingdale, N. J., Rev. E. J. Peirce, $10 55; Hartford, Conn., Mrs. J. S. Childs and daughters, decennial thank-off., $100; Homer, Mich., Mrs. M. Landen, 50 cts., Mrs. L. Facey, 50 cts., Mrs. M. Mashburn, $1 ($2); Homer City, Pa., Mrs. W. B. George, $2 40; Irwin's Station, Pa., Mrs. T. H. Irwin, $20; Knoxborough, N. Y., inf. sch., for Syria, $3; Lexington, Mo., Mrs. Robert Taylor, for L. M., $25; "The children of one family," $10; Lima Centre, Wis., Rev. I. L. Caton and mother, $4 58; Malone, N. Y., Mrs. S. C. Wead, decennial thank-off., $100; Mt. Joy, Pa., Mrs. S. R. Brown, $1; Moniteau, Pa., Mrs. A. M. Lawrence, $2; Muscogee, Ind. Ter., Miss H. J. McCay, $3; New Brighton, Pa., Mrs. M. E. Palmer, for sch'p, Gaboon, $26; Parkersburg, Ind., Miss A. M. Chase, 60 cts.; Perth Amboy, N. J., Mrs. A. Seaman, $3 80; Philadelphia, Pa., Mrs. W. E., $100, Mrs. Catharine Gilbert, $100, decennial thank-offerings, Miss S. M. Lisle, $1; Pittsburgh, Pa., Mrs. Charles Arbuthnot, $100, Mrs. J. F. Robinson, $100, decennial thank-offerings; Wilbur and Emma Spencers' mite box, $3; Riddle's Cross Roads, Pa., Miss Lizzie Love, $8 80; River Bend, Col., Mrs. M. E. W. Cannon, $5, Mamie and Freddie Cannon, $1 ($6); Salem, Mo., Mrs. A. J. Newell, $2; Templeton, Pa., Mrs. Alice Magill, $15; Uniontown, Md., Miss S. D. Ferguson, $2; Venango, Pa., Mrs. E. B. Waggoner, $3; Wyandot, O., Mrs. J. G. Junkin, $25; Yankton, Dakota, Miss Jennie Dickson "towards $100,000," $10; Zelienople, Pa., Mrs. R. S. Nichols, 15 cts.; collected by Miss Loring from sundry churches, $206 89; Sale of Leaflets, &c., $10 25, $1283 02

Total for January, 1880,	13,273 91
Previously acknowledged,	32,534 39
Total from May 1, 1879,	$45,808 30

The ladies of Steubenville Presbytery have sent a box to Miss Kate McBeth, valued at $85 58.

The decennial thank-offering of Mrs. Isabella Brown should not have been credited to Brown Memorial Church, but to the Baltimore Presbyterial Society.

Mrs. Julia M. Fishburn, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

February 2, 1880.

Woman's Work for Woman.

EDITED BY THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

Abroad.

We open our number this month with a letter from Miss Abbie Cochrane, who less than a year ago went to labor in Monterey, Mexico. Her sister, Miss Mary Cochrane, has started to join her, and is accompanied by her father, Dr. Cochrane, who returns to his home in Davenport, leaving his only daughters at work for Christ in Mexico, far from home,—near, we trust, to Christ.

. . . "To-morrow morning at daybreak we all start for Allende, from there making a circuit to Monte Moréles, and other points, so visiting a number of small congregations and ranches, and returning in two weeks. Mr. and Mrs. Thomson and their two children, with little Elena Moorey Narro, the nurse, Don Rafael Fernandez, and myself, make quite a party. Mr. T. has engaged a baggage cart, drawn by five mules, and he and Don Rafael take their horses, one of which I shall ride a greater part of the way. These carts are the rudest structures conceivable,—in fact they are *inconceivable*. You can't imagine anything that looks like one, for an emigrant's wagon, such as we see at home, is a moving palace in comparison. But they are only two dollars a day, and a coach is four; so if we make the visit at all, we must do it so.

"Our first visit will be with Paula, the Bible woman, and I hope I shall be able to send you some items of interest from her, and the other points also.

"You may imagine us travelling like gypsies, camping out and visiting these poor people for three weeks. They have so often begged Don Enrique to bring his wife for a visit, and send such loving messages to us, that I know the visit will please them, and I earnestly hope there will be a spiritual interest to report on our return.

. . . "Outside of town, and in the neighboring *pueblos*, there are quite a number of girls and young women, whom we could have in a boarding-school, and by whom we could reach a large number

of others. In the midst of my debatings a gentleman came to me one day and asked if I had yet a house; if not he knew of one which might suit us. After some delay it was obtained, and I hope earnestly and pray that the school may be opened with the new year.

"This is one of the least known stations, as Mexico is the least known country in mission history, and I am more and more surprised that this is the case. The wonderful reports of 'wars and rumors of wars' that we read of in Northern papers are sufficiently surprising here, where we know nothing of the kind. There was a local revolution in Chihuahua some time since, and several months ago a *pronuncio* was gotten up by Negsete, but nothing serious has occurred so far. Some one told me, with due seriousness, last night, that there might be a terrible conflict, which would split Mexico into pieces, or there might be no trouble at all, and between these two extremes anything was possible; and I thought privately that my own self could prophesy quite as well as that, though knowing nothing. These floating reports, which have no authority nor contradiction, are the chief cause, I suppose, of Mexico's being so severely let alone by the Americans. There are French, German, English, Irish, and Spanish, but rarely an American to be met with."

LETTER FROM MISS CUNDALL.

We rejoice to be able to give below extracts from a letter from Miss Fannie Cundall to Miss Peabody, of so late a date as December 15th, recording her personal testimony to the fulfillment of the Saviour's last promise, "Lo, I am with you alway."

"Alexandretta, Dec. 15, 1879.

"This morning, at the breakfast table, I received a letter from Dr. Jessup, which greatly delighted me, and made my way very plain before me. He was very glad that I had come *via* Smyrna, as the dear friends at Tripoli would meet me there and take me to my work and my home. He gave me a most cordial welcome to Syria, the work, and the circle of laborers here, and in my heart I feel that I shall be very happy here. To-morrow P. M. I hope to be in my future home, with my work before me."

After a sketchy pencilling of her sea voyage, and of her first glimpses of the marvels of the old world, as she hastily scanned them, and succeeded, by resurrecting her school-girl French, in making herself intelligible to the *femme de chambre*, she pays a merited tribute to English Christian friends at Marseilles, and to their Christian work, their "God be with you," and their promised

prayers. Her route took her to Palermo, Messina, Alexandretta, Rhodes, Neersina, Tripoli, where she saw beggars impossible to describe, palaces beautiful, gardens of fruits and flowers unrivalled, with flashing fountains, cool walks under oriental shade-trees, and what throws midnight shadow over the name of Palermo, the "Palace of the Inquisition." After seeing Sicily, lit up with sunset rays, and bidding adieu to Mount Ætna, as it faded from sight, clad in gold and purple, she arrived at Smyrna, enveloped in bright sunlight, with its towers, minarets, and columns, environed with mountains crowned with snow. Such jargon, and such strange and multiplied processions of humanity! Turks, Greeks, Arabs, English, French, and many other nationalities whom she could not name. Trains of camels, with little white donkeys sandwiched between them, were bright and curious. But oh, what sadness crept over her soul when she saw the women that passed! Hear her tell: "Dressed in their strange dress of striped goods, with white sheets around their heads and shoulders, and the black veils over their faces, through which holes were cut to see through, how I wished that they need not wait till that day when 'we shall see eye to eye and face to face, and know as we are known,' to drop that symbol of their degradation, but know now a woman's rightful privilege, and receive into their hearts that precious Saviour who gave the invitation to drink of the water of life to one like them, and, through Him, become like king's daughters."

At Smyrna they were joined by a Turkish pasha and some others. The dear young girl sat, the only representative of womanhood, at that table, among men, some of whom knew woman only to despise her. But the "alway" and "fear not" sustained her. She was treated with courtesy. She writes: "When the Shepherd puts forth His sheep, His lambs, He goeth before them, and He took good care of me." Would there were space for the twenty-page letter. We close with its crown, the last lines: "I have just arrived at Tripoli, and have time but for a word. Sing 'Praise God from whom all blessings flow' to yourself. I am here, and I am so glad. I have received a magnificent welcome, and am in dear Mrs. Hardin's room, with Dr. Jessup, Mr. Hardin, and Dr. Calhoun. Words will not describe the precious hour."

EXTRACT FROM A LETTER FROM MISS POAGE.

"Our work in Tabriz is mainly evangelistic. We visit the women in their own homes, always taking our Bibles with us, reading and praying when we have opportunity. It is not confined to the city; we make tours to the cities and villages around us. Some of these towns are of great interest.

"Ilkhichee is a village of Ali Illahees, about twenty miles from Tabriz. The Ali Illachees are a sect of Mussulmans, who believe that Ali is God; that Satan exists only in themselves; the righteous are absorbed in God; the wicked die and are born again and again. So they have neither heaven nor hell.

"In March, 1878, Miss Jewett and I visited this village. We found the people friendly. They remembered Mr. and Mrs. Easton, Mrs. Van Hook, and others who had visited them. Though we were very tired from our ride, they crowded around us, asking very curious questions. At bedtime Miss J. read, talked and prayed with them; then requested them to leave, and let us have some rest. They would get up, then sit down again, saying, 'We want to hear more.' So it was all the time during the three days we spent with them. Their New Year coming at this time, they were gathering together and feasting, and word would come to us, 'I have a number of friends with me; come, bring your book and read to us.' We were kept very busy in this way, a message coming before we had finished reading at one place that we were wanted at another. The women would gather together and then send to us that they were ready to hear us 'preach.' The people seemed hungry for the 'bread of life.'

"In June of the same year we again visited this village. The people were overjoyed to see us. The head of this sect lives here. He and his wife and son were especially glad to see us. They would sit in our room by the hour, saying very little, but listening attentively.

"The people crowded into our room until it was full to overflowing; men, women and children came. Some of them brought books and read for themselves. The day after we reached there it stormed fearfully. The people were greatly frightened, for the stream from the mountains grew so fast in power and velocity that it threatened to sweep the whole village away.

"The next morning the women came in, saying they were going to the mountain to pray that there might be no more mountain torrents, and begged us to go with them. We went, and upon reaching the place, a little house on the mountain side, they all went in and said their prayers to Ali, but would not permit us to enter. After that they wanted us to pray, and all gathered around us. There on that mountain side, the rain falling slowly and gently, Miss J. stood and boldly preached Christ and Him crucified to this waiting company of one hundred and fifty. Then we sang, and she prayed. It was an impressive hour.

"We then went to another place, some yards distant. As the rain was falling faster, they allowed us to enter this house. Here the girls gathered around us, and we commenced talking to them, but

the number increased so rapidly that the house would not hold them, so we went outside, and again read, talked, and prayed with them. Returning home, a number came in, saying, 'We were prevented from going to the mountain; won't you preach to us here?' They were sorry when we told them we must leave, and entreated us to stay; but we hoped to visit there soon again, and told them so."

ANNUAL REPORT

To the Annual Meeting of the Persia Mission for 1879.

ANOTHER year, with its pleasures and pains, success and disappointment, has fled into the past, bearing away two of the three who at its beginning were laboring together for the women of Tabriz. We could mention many other trials and hindrances, and speak of undeveloped plans, but forbear to murmur, and would lay before you what we have tried to do, rather than what we have left undone.

We will first give Miss Jewett's report, which is as follows:

"I have fifty-seven calls recorded, but I think I cannot have set down all. We received a number at our rooms. Last fall we preached to about one hundred and fifty women, I think. Our experience at Miau was interesting. When we went there in the fall, they called us unclean, and paid very little attention to what we said, but were pleased with the singing. When we passed through there this spring, they were eager to listen. We had the meetings a week at our rooms, some of them very solemn and interesting occasions, one especially, where Lazai's wife first broke down and wept for her sins. The opportunities for Mussulman visiting increased very rapidly. Had health and strength permitted this last spring, we would have been allowed to visit a very large number of houses. One visit was especially interesting, where we had about thirty women present, of good families, where we spent nearly all the time in profitable conversation and singing and reading, and where, at their most earnest importunity, we read and prayed in the most perfect quiet and wrapt attention. Then our tour to Oroomiah last spring was a missionary tour, preaching to crowds of women every day; and how eager they were to listen! The Sabbath we spent in Habaslia. I read and talked to four or five different companies; and while I was away in the P. M. the women of the house, with some of their neighbors, crowded around Annie, as she lay on the bed, and she read and talked to them. These were our daily lessons with Joseph. Oh, why were we not permitted to go on in this work, so promising, which we love so well, and which we so earnestly desire to carry on?"

Miss Poage, I think, has accompanied Miss Jewett in most of her calls, and had charge of Joseph's lessons, mentioned above.

The work among Armenian women was given into my care near the beginning of the year, since which time I have made one hundred and fifty-three calls. I have only visited six Mussulman homes during the year in the city. I have been kindly received wherever I have gone, and been urged to visit when time and strength forbade. I had during the winter a week-day meeting for the women at Lalawa, with an average attendance of ten, and a Sabbath morning service at the same place, with an attendance of from twenty to twenty-five women and children. I also give a portion of three afternoons of the week to the school, which I occupy in teaching the children to sing the hymns we used Sabbath morning, and also with Bible and other lessons. Immediately upon the departure of Misses Jewett and Poage for Armenia, I left Tabriz for Oroomiah, and went from there to Marajha *via* Snighboolakh. At Marajha I had the privilege of presenting the gospel to over four hundred women, and at various places on the road had opportunities of conversing with small companies.

During my absence the meetings at Lalawa were discontinued, and have not been renewed. The Bible-class of Armenian women which Miss Jewett had during the winter I gave into Yksabet's care, and it has continued prosperous until the present time, with weekly week-day meetings. The attendance of women upon the regular Sabbath service has been larger the past year than ever before, and both Mussulman and Armenian women have come to our houses more freely, and we have obtained readier access to their houses.

During the summer I have not been able to go out much on account of the heat, but have lately visited two new Mussulman houses, at one of which I had a deeply interesting talk with about twelve women. Yksabet is of valuable assistance to me in the work, and I hope will become more efficient now that I shall be able to give her more instruction and better oversight.

Important preparations have been made for the opening of a girls' school at Lalawa the coming year. It is so largely an experiment that we prefer to give it a trial before saying much about it. I will state, however, that the pupils are to be those Mussulman girls in the families of men connected with the church, and the most advanced Armenian girls from Mariam's school. I design having family arrangements in native style of living, and to make the study of the Bible their most important occupation, and I trust that being so much more favorably situated for visiting work, I shall also be able to do as much in that direction as in the past, and in Miss Jewett's absence shall not confine my visiting to

Armenian houses, as in the past year, but outside of the school attempt to press the Mussulman work.

LETTER FROM MRS. JENNIE M. SMITH.

So little is known of Africa, we have so few correspondents there, that every word from that neglected land is treasured. The following are extracts from letters received from Mrs. Smith, who was with us a few years ago, and who, on her return to Africa, assumed part of Mrs. Bushnell's duties when she came home to rest and recruit.

"Doubtless you have seen Mrs. Bushnell, but you may desire more recent information in regard to your scholarships. Miss Walker, the young lady in charge of the girls' school, is so efficient in her department that she needs but little assistance, except in regard to correspondence with societies. So we have divided that. I observe that the scholarships are nearly all filled by girls in the mission. Would not some of the societies like boys as well as girls? We have some fine, promising boys, though so little is heard about them. Among my duties has been the superintendence of the boys' school, and though I write about the girls, I do not like to have my dear boys forgotten. Effie is supported by the Goshen society. She continues to be a good, lovable girl. She has just finished a shirt I cut out for her, and she is learning English very fast. Will you ask the band interested in Lucy to make her the subject of very earnest prayer? She has expressed a desire to become a Christian, and we do so want her to come out decidedly on the Lord's side before she leaves us. I think she is now fifteen years old. Carrie is altogether different in character from Lucy. She is not impulsive, but she is faithful and loving. She is Miss Walker's room girl, which is considered a post of honor. She is neat and particular in her habits, and always does her work well. All the families of these girls are heathen, so they greatly need our pity and our prayers. Neuge is one of the best little girls in the school. I often wonder how children of heathen parents, reared in the midst of such degradation, can be so amiable. I do not think we have ever had to punish Neuge for a breach of rules, nor have had complaints of her from the other children. She sews beautifully, and learns well in school. The girl who was supported by a society in D. has left us, and will probably return no more. She had a severe illness, which seems to have injured her brain. When she recovered we found her sadly changed. From being a quiet, docile girl, she had become almost unmanageable, and after a time was allowed to go to her friends. She comes to church occasionally. All of our

schools are in a very good condition. We could increase them greatly had we the means and the laborers. Mrs. Bushnell will, I trust, be with us before long, then I shall be relieved of the duty of being "Mammy." I expect to go with Dr. and Mrs. Bachelor to the Ogowe station to form a school there. I understand it is a wider field, and the people are anxious to have their children taught."

LETTER FROM ODANAH, WISCONSIN.

"I WAS very much pleased to get your kind letter, and thank you for the wishes you express in regard to myself. And you say I shall have a series of such letters? How comforting they will be. We need cheering up here sometimes; everything goes on so systematically, and so little variety in our work, and so few new thoughts enter our heads, that we are apt to get—shall I say morbid? so that a letter from those whose hearts are with us and our work is a little treasure to us. We read them over and over again with many tears, till often midnight comes, and the precious letters have to be put away for another perusal.

"I suppose you know that our mail comes on Saturday night, and we have half a holiday, as the children go home after dinner to visit their parents, and return at five o'clock, in time for their bath, which takes about an hour, and they are ready for tea at six o'clock From seven to half-past seven or eight we sing, when they retire for the night, and we have time to read our letters. So you see Saturday is quite an important day to us. I feel quite honored at my being supported by the Presbyterial Society of Chicago. I feel now that I belong to them—their missionary to these poor Indians—and pray that I may prove worthy of their confidence. I know you will all pray that my work may be successful here, and that I may be blessed in my own soul while I labor for others.

"You say that anything would be interesting to the Society. I have no doubt of it, everything is so interesting to me, and I feel so encouraged since I have been here. I know the Lord has fulfilled two promises to me every day since I came, 'Lo, I am with you alway,' and 'Whatsoever thou puttest thine hand to do, it shall prosper.' Is this not blessed? The way has been made easy, and I had strength given me for the day, like the Israelites. Manna enough, and none to spare. When the unpleasant duty came up, as soon as I began, the unpleasantness passed away entirely.

"Ah, my girls make me glad every day, they are so much better than they were! You can form no idea of their morals. If any doubt moral depravity, they had better live a little while among the Indians."

Home.

TRUSTING.

We think and talk much about trusting God, and are anxious to bring ourselves into a line of life that shall be in full submission to His will. We school ourselves to think, "Shall not the Judge of all the earth do right?" That "It is better to trust in the Lord than to put confidence in princes." And that "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

Now do we look at it from the other side, and think that we ought to live so that God can trust us? He asks for all our heart, not a part. We are impatient for our prayers to be answered, and are not resigned to His will. We pray that He may prosper us, so that we may give to Him. Why does He not? Because He cannot trust us. He withholds in His infinite love until we are willing to yield all our heart.

Some years since Rev. Glen Wood called upon me for a contribution to the Bible Society. Handing him the amount I gave annually, I remarked, "I wish it was ten times more."

"My dear sister," he replied, "you ought not to say that, but rather, Thank God I have this to give. Why, look at me; I have spent my whole life in the Master's service. Don't you think I feel as though I would like to give? But I have very little. I suppose He cannot trust me, or else He wants my time. Perhaps if I had riches, I should be lazy, and stop work, thinking giving was enough."

That lesson led me to place less value upon the amount of money and labor given to the Lord, and more upon the spirit and motive.

Women engaged in benevolent work are apt to repine that they cannot do more and give more. If they would consider that whatever hinders, God has given for a purpose, and although it may be foreign to what they would like to do, He requires them to work it out patiently and well. We believe Christ is the refiner. Are we willing to be purified so that He can trust us? We should choose only the pleasant paths, while He sees we need the rough and thorny. Cannot we bow our head and kiss the rod when we know it is to remove the dross? Do we like ease in Zion? Shall we give all our time to home, books, and music, and thus rob God? Can we not honor Him without neglecting them? Shall our Father's house be without meat when He has promised such blessings if we bring in our tithes?

It is not a vain thing to trust God, or a vain thing to live so that He can trust us. SQUID SCOTCH.

. . . "I subscribed four or five months ago for *Woman's Work*, with which I am greatly pleased. A friend has given me the money to subscribe for two copies of this magazine, for the use and benefit of our Missionary Society, with a view of rousing more of a missionary spirit. I am also very much interested in the missionary department of the *Interior*, and find that always is my first selection in the paper. Our church has not heretofore been noted for its benevolence, and when dear Mrs. R. visited us last spring, and organized a society, it was with 'fear and trembling' that a few of us went to work; but as she told us 'we must work and *pray*, and then *pray*, and then *pray*,' we followed her advice, and have been prospered beyond our expectations. I have the infant class in our Sabbath-school, and I proposed some months ago to our superintendent that I should take one Sabbath's contribution in each month for the mission cause. He is a lawyer, and asked me so many questions I feared a denial for a time. But he finally held out his hand, and said, 'Let me shake hands with you on that question. I am glad you have proposed it. I have just returned from the General Assembly, and there learned and heard so much about that work that I shall try hard to impart some of the missionary spirit to my Sunday-school. Go on as you propose, and I will be your right hand man.' I could but lift my heart in thanksgiving. The next Sabbath Mr. R. endorsed my plan, and proposed the whole school should adopt it. In closing let me beg your earnest prayers."

NEW AUXILIARIES.

Hudson, Wis., Literary Miss. Society.
Manchester, Iowa.
Pine Creek, Iowa.
Plattsmouth, Neb., Little Dew Drops.
Pueblo, Colorado.
Rossville, Ill.

NEW LIFE MEMBERS.

Mrs. Rev. Alfred Baxter,
Mrs. M. Craig,
Mrs. E. L. Ferran,
Mrs. Narcissa B. Herron,
Mrs. J. A. Hudson,
Mrs. Mercy E. T. Jacke,
Mrs. C. F. McClung,
Mrs. D. G. Parks,
Mrs. J. R. Vanatta.

Receipts of the Woman's Presbyterian Board of Missions for the Northwest, to January 20, 1880.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Greenfield, 20 per cent. increase, . . . $2 40
BLOOMINGTON. — Champaign, sch. in Brazil, $36 30; El Paso, $12, ... $48 30
CEDAR RAPIDS.—Marion,

Working Band, sch'p, Corisco, ... $20 00

CHICAGO.—Austin, $6, S. S., $2 56 ($8 56); Chicago, 1st, sal. Mrs. Jessup, $81 50, sup. pupil, Oroomiah, $33, sch. at Beirut, $39, Darrood, $10, pupil, Syria, *special*, $15, Scotia Sem., $28 75 ($207 25), 2d, $79 05, proceeds Prof. Clark's lectures (including two undivided tickets), $128 75 ($207 80), 4th, $142, Mothers' Mite Soc., $4 32 ($146 32), 6th, Young Ladies' Soc., sch'p, Rio Claro, $15, Reunion Ch., sch'p, Rio Claro, $7 50, Fullerton Av., pupil with Mr. McCoy, Peking, $30 ($485 12); Evanston, sal. Miss Bacon, $88 85; Hyde Park, Mrs. Van Higgins, Laos sch. building, $10; Joliet, 1st, sch. in Brazil, $30, Central Ch., $14 12, S. S., $5 ($49 12); Lake Forest, $10, general fund, $18, Young People's Soc., $37 30, hospital at Oroomiah, 50 cts., Steady Streams, $4 16, hospital at Oroomiah, $10 ($79 96); Riverside, $9 40; portion from Mrs. Van Cleve's lecture, $4 25, . . . 864 01

COLORADO.—Alamosa, Mrs. Gilchrist's new year's gift, $1, Little Mary 10 cts., H. W. G., 90 cts. ($2); Cheyenne, $9 15; Greeley, $25, extra fund, $10 ($35), . 46 15

COUNCIL BLUFFS.—Fairview, $5 65; Council Bluffs, S. S., for Persia, $11 20; Creston, $5 50; Walnut, $3; Red Oak, $8 25, all for Miss Cochran; Red Oak, general fund, $8 60, . . . 42 20

CRAWFORDSVILLE. — Frankfort Ch., build'g at Gwalior, *special*, $52 87; Delphi, sch., Chimeh, $50; Lafayette, 1st, sal. Mrs. Warren, $50, ... 152 87

DAYTON.—Oxford, Western Female Sem., $40 66; Laos sch. build'g, *special*, $55 50, 96 16

DETROIT.—Detroit, Union Ch., for Persia, $3 75, Fort St., sal. Miss Bassett, $350 ($353 75); Ypsilanti, Young Ladies' Circle, sal. Miss Dean, $70; Pontiac, Young Ladies, sch'p, Bangkok, $7 50, ... $431 25

DUBUQUE. — Independence, sal. Miss Pratt, $10 25; Dubuque, 2d Ch., Armor Bearers, sch'p, Dehra, $30; Hopkinton, $4; West Union, sal. Miss A. Cochran, $15, ... 59 25

EMPORIA.—Arkansas City, Mrs. C. T. McClung, . . 30 00

FREEPORT.—Freeport, . . 45 00

HURON.—Tiffin, $5 93; Fremont, sch. at Soochow, $30 21, Something Band, $40 59 ($70 81), . . 76 73

INDIANAPOLIS.—Indianapolis, 1st Ch., sal. Mrs. Van Hook, $90 50, 2d, sal. Miss Eldred, $200 ($290 50); Hopewell, $15, Little Workers, $5 ($20), ... 310 50

IOWA.—Mediapolis, sch. at Futtehgurh, $10; Keokuk, Westminster Ch. S. S., Mt. sch., Persia, $20, Willing Workers, sch'p, Chefoo, $40 ($60); Burlington, $12 15; Spring Creek, $2 03, ... 84 18

IOWA CITY. — Albion, $25; Malcolm, Little Friends, for burnt brick, $1, . . . 26 00

KALAMAZOO. — Kalamazoo, 1st, S. S., for China, $50; White Pigeon, Bible Reader at Monterey, $15, . . 65 00

LAKE SUPERIOR.—Marquette, for Laos sch. building, . 8 33

LANSING.—Parma, Mrs. M. B. T., $2 20; North Lansing, Coral Band, sch'ps, Gaboon, $8, . . . 10 20

LOGANSPORT. — Plymouth, sal. Miss Wheeler, $15 27; Michigan City, same, $17 18; Valparaiso, sal. Mrs. Warren, $25, Martha, Bible Reader, $7 50, 20 per cent. fund, $4 20, contingent fund, $1 38, H. M., $32 45 ($70 53), ... 102 98

MATTOON. — Taylorville, sal. Mrs. Johnston, . . . 12 00

MILWAUKEE. — Milwaukee, Immanuel Ch., sch., Futtehgurh, $25, Young Ladies' Society, sal. Miss Cundall, $12 50, ... $37 50

NEBRASKA CITY. — Plattsmouth, ... 10 00

OTTAWA.—Aurora, $13 72; Au Sable, $9; Oswego, $6 75; Somanauk, $5; Union Grove, $5 25; Mendota, sch'p, Dehra, $30, . . 69 72

ROCK RIVER. — Peniel Ch., $6 80, H. M., $6 80 ($13 60); Sterling, sch'p, Dehra, $23 30, ... 36 90

SAGINAW. — Bay City, 1st, $29, Wight Miss. Bd., sch'p, Oroomiah, $30, 20 per cent. fund, $3 25 ($62 25); Saginaw, Mrs. J. A. H., $25; East Saginaw, $40, . . 127 25

SAINT PAUL. — Minneapolis, Andrews' Ch., child in San Francisco Home, $12 50, Westminster Ch., sch'p, Chefoo, $25 ($37 50); St. Paul, Dayton Av., $25, 1st, $18 ($43); Duluth, Mrs. Noble, for Miss Downing, $8, ... 88 50

SCHUYLER.—X. Y. Z., $40; Quincy, $15; Monmouth, $27 10; Eliaston, pupil, Tokio, $20, general fund, $4 ($24), ... 106 10

SOUTH OREGON.—Eugene, . 10 00

SPRINGFIELD. — Springfield, 1st, Y. Ladies' Soc., pastor's wife, Persia, $56, W. M. S., $27 64 ($83 64); North Sangamon, $8 40; Petersburg, Miss. Band, $11 05, all for Mrs. Corbett; Jacksonville, sch. at Gwalior, $25, ... 129 09

TOPEKA.—Lawrence, $33 25; Mrs. M. E. T. Jacke, for Gaboon, $25, . . 58 25

VINCENNES.—Carlisle, $3 50; Princeton, $41; Vincennes, $8 65; Evansville, Walnut St., for Mexico, $60, Miss. Band, sch'p, Gaboon, $5 ($65); Upper Indiana, $14; Terre Haute, 1st, $12 50, 2d, $20 ($32 50), . . 164 65

WATERLOO. — Marshalltown, sal. Miss Jewett, $25, S. S. for Persia, $25, . . . $50 00

WHITEWATER. — Greensburg, $35; Sardinia, Mrs. E. L. Persan, $25, . . . 60 00

WINNEBAGO.—Neenah, sch'p, Ningpo, $45, pastor's wife, Persia, $45, sal. Miss Dougherty, $20, organ for Miss Cundall, *special*, $90, 200 00

WINONA.—Rochester, Downing Band, sch'p, Chefoo, . 40 00

WISCONSIN RIVER. — Beaver Dam, 1st, sal. Miss Dougherty, $14; Reedsburg, bal., 72 cts.; Oregon, S. S., $5, . 19 72

MISCELLANEOUS.—Oxford, O., Western Fem. Sem., $51 95; Savannah, O., $1; Springfield, Ill., 2d, $15; Bryan, O., $2 50; Elkhart, Ind., $30 20; Buckley, Ills., $10; Charleston, Ind., $10; Valparaiso, Ind., $10; Gibson City, Ills., $2; Evanston, Ill., $37; Vincennes, Ind., Rev. A. B. McKee, $5; Waukegan, Ill., Mrs. C., $1, Miss L., $3; Lake Forest, Ill., $9, Young People's Soc., $10 35, Ferry Hall, $13 50, Steady Streams, $9 25, collections at Union Meeting and Friday evening, $45 40, Mrs. Rhea, $8, ——, $1 50; Chicago, Ill., Jeff. Park Ch., $10, Mrs. W., $5, Mrs. L., $5, A Friend, $5, Mrs. W., $5, all for famine sufferers in Persia ($305 65); Pub. report, $1; Odanah, Wis., Miss MacC., thankoff., $20; Viniti, Ind. Ter., "The Lord's money," $5, sale diamond ring, $30; Wheeler, Ind., $1 25; Ashland, Ky., Laos sch. bl'dg, $20; Brooklyn, N. Y., Miss Dickinson, $5; Los Angeles, Cal., Mrs. H. E. Cornell, $20, . . . 407 90

Total for month, . . 4,148 09
Previously acknowledged, 12,998 65

From April 20 to Jan. 20, 17,146 74

CHICAGO, ILL., *Jan.* 20, 1880.

MRS. JESSE WHITEHEAD, *Treasurer*,
223 Michigan Avenue.

DATE DUE

[redacted]			
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